249 /82/ Besides the cultivated plants used for food, some are raised to be used for enjoyment. These are primarily tobacco (Nicotiana tabacum) -- peenáke -- (387) and a pepper plant (Piperacea sp.) --

387. The Waiká word for this is "be" (Zerries, 1956b, p. 154).

maxarahá -- (388) which is required for making the narcotic

[184] 388. This plant is also cultivated by the Waiká and is designated by almost the same name "masho hara" (Zerries, 1956b, p. 154).

snuff-powder (see pp. 192), as well as -- perakí -- (389)

389. The Waiká call this pepper plant "blaki" (Zerries, 1956b, p. 154).

(Piper caudatum Vahl.), Portuguese pimenta-dos-índios, with which they spice their food.

249 824 Finally, the cultivation of plants yielding important required articles should be mentioned. These are arrow cane (Sagittaria montevidensis Cham. et Schl.) -- xerekaíbe --, the urucuzeiro (Bixa orellana L.), from whose seeds, found in a thorny capsule, the red coloring matter urucú -- narú -- is obtained (see p. 122), as well as a Bignoniaceae (Crescentia cujete Lin.) and Cucurbitaceae (Cucurbita lagenaria L. and Cucurbita idolatrica Lacerda), the fruits of which are used as vessels (see p. 114).

248 The cultivation of cotton (Gossypium barbadense or hirsutum) -- xinarí -- is of comparatively recent date.

252 [462] 8. Preparation of Food

The preparation of solid food is almost exclusively in the hands of the women, but the roasting of game is reserved for the men (390). There are two methods of doing this: The simplest

[171] 390. According to Baldus, this prerogative

Waica
Guaharibo

/434 cont./

197 101 Nevertheless, what distinguishes the Guajaribo as a separate group from the Guaika, even more than the small differences in language, are certain differences in their habits and material culture.

101 197 The Guajaribo share a goodly portion of their habitation zone with the Maquiritare /Makiritare/ Indians, who live to the north. As a result of this, it appears that they have adopted [248] many things from Maquiritare culture; for example, they cultivate yuca more than the /435/ Guaika do. Their cotton hammocks [352] and those of the Guaika seem to be a simplified version [342] of the ones which the Maquiritare make. They also build some [484] few ranchos with double-sloped roofs. And, like the Maquiritare, they travel much farther than the Guaika.

191 192 A certain number of the Guajaribo are bilingual, and they speak Maquiritare in their commercial relations. They have also adopted a certain number of Spanish words through the Maquiritare and through their outside contacts, which have been more numerous than the contacts which the Guaika of the Orinoco have had with outsiders.

101 The title "Guajaribo" seems to be a name given to this tribe by outsiders and adopted by them for commercial reasons. The Maquiritare call the Guajaribo "Shidishana" or "Shiriana." These names, Shidishana and Shiriana, are the ones which the Guajaribo themselves employ when they talk among themselves or when they talk with the Guaika and the Maquiritare.

Maps

126 [114] I have not been able to find a map of the exact territory inhabited by the Guaika /Waica/ and Guajaribo /Guaharibo/ tribes. For example, on most of the maps the Ocamo River is shown running almost parallel to the Padamo River, when in reality it runs almost parallel to the Orinoco River. I have corrected some of these errors, but my maps are still only approximations.

126 628 On the map of the local area of El Platanal, I have tried to show the friendly and hostile relations between the settlements, as well as the approximate location of the Guaika

11: Chagnon E-5 (1964-1968) 1968 SQ18 Yanoama SQ18

Another important cultivated plant is tobacco. Since men, women, and children all chew tobacco, the patch of ground devoted to its cultivation is quite large. Each family grows its own supply and jealously guards it. It is one of the most commonly stolen crops and, therefore, frequently has a conspicuous stick fence around it to draw the thief's attention to the fact that its owner shows a strong concern for its welfare. A man will even put a fence between his own tobacco and that of his father, should the two crops be planted side by side, and neither man can take a plant belonging to the other without permission. I also saw a young man place a number of sharpened bones in the ground near his tobacco patch so that a thief might suffer a serious foot wound should he trespass.

Cotton is the last plant to which major significance can be attached. The fibers are separated by hand from the seeds and spun into thread with a stick whorl, then several threads are twisted into a thick yarn. The yarn is rolled into balls about the size of a grapefruit and stored until enough has been accumulated to make a hammock. Frequently the balls of yarn are traded to the members of other villages.

The hammocks are manufactured on a crude frame consisting of two upright poles located about 6 feet from each other. The yarn is wrapped around and around the two poles until the desired width of the hammock is reached, usually about a yard, perhaps a little more. About a dozen vertical seams are braided into the horizontal strands of yarn; the poles are removed after the ends of the hammock have been tied with a few strands of cotton string, and the new hammock is completed (see Fig. 2-7). The women also use the yarn to make a short waistband, armband, and halter, and the men use it to make fat, round belts. All ages and sexes use it as a wrist, ankle, knee, and chest cord, and the men make a waist cord of the string, to which they tie their penis foreskins.

Numerous other plants are cultivated in the gardens, but are not as significant in everyday life as those discussed. They include leaf fibers, *bixa* pigment, avocados, drugs, water gourds and gourds for making spoons and ladles, a kind of squash whose seeds are eaten and whose yellow flowers are used by the young girls as decorations, sugar cane, cashew trees, papaya fruit, hot peppers, and a host of magical plants.

Most of the magical plants are associated with benevolent or at least nonmischievous functions. "Female charms" (*sua hãrõ*), for example, are used by men to make women more receptive to sexual advances. The dried leaves of the magical plant are mixed with a fragrant wood, and the resulting powder is said to be able to make a reluctant female hunger for sex. Most men carry a small packet of this at all times. The powder is held in the palm of the hand, which is then held firmly against the nose of the female: She is forced to breathe it into her lungs. After she has done this, she becomes very receptive, and can thereafter be easily seduced by the man who charmed her. Another magical plant is cultivated by the women. Its leaves are thrown on the men when they have club fights because it allegedly keeps their tempers under control and prevents the fight from escalating to shooting. Still other plants are cultivated to insure that male or female children grow up to be healthy adults, a different plant being associated with each sex.

Some of the plants are cultivated for malevolent purposes, such as causing the women in enemy villages to have miscarriages or pains in the back when they are preg-